

THE
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CHRISTIAN UNION.

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OUR WORK AND OUR WANTS.

(Please read this at once, and send us an early reply.)

*To the Friends of the American
and Foreign Christian Union.*

DEAR BRETHREN :—It has been the privilege of the Directors of the AMERICAN & FOREIGN CHRISTIAN UNION, at its annual meetings and on other occasions, to report most satisfactory and encouraging results of labors in various parts of the very widely extended, important, and yet needy field assigned to them to cultivate.

The effective part which the Society has taken, since its organization, in diffusing and promoting the principles of religious liberty in some parts of South America and of Europe, where the greatest intolerance had prevailed, has opened doors for the exercise of the rights of conscience and of worship which previously had not been opened, and has thus greatly promoted the interests of the Christian cause. In this immensely important department of religious and benevolent service it has a work now in hand in an interesting field, in which it is engaged with earnestness and ardent hopes of good success.

The part it has taken in missions proper, such as preaching the Gospel to the benighted Papists, at home and abroad, conveying to them the Holy Scriptures, religious books, and tracts, gathering them into churches and their children into day, industrial, and Sabbath schools, as well as aiding local Societies in Papal lands to prosecute the same work, together with the excellent and cheering results which have followed, are matters of public notoriety. By these efforts very many precious souls have been converted to Christ, and a spirit of inquiry has been awakened through which much larger numbers have been led to see the errors under which they had been living, and have separated themselves from the Papacy, and are anxious to receive Christian instruction.

The peculiar work which the Society is fitted to perform, and for the doing of which it was originated by its philanthropic and excellent founders, has of late increased very much, and greatly beyond any former period. From Hayti, Mexico, Peru,

Chili, and Buenos Ayres on this continent, and from Ireland, Belgium, Sardinia, Switzerland, and France on the eastern continent, the Macedonian cry is now addressed to the Board in tones and accents more urgent and affecting than they have ever before known. The Spirit and providence of God are manifestly in this movement in a remarkable manner; for in all these places doors large and effectual are thrown wide open, and evangelical instructors are entreated to enter in. Some of these openings are new. Others are connected with places before occupied, where encouraging advances have been made, but which are in danger of being sacrificed to a large and humiliating extent if allowed to pass without immediate aid.

But, Brethren, the Board have already gone beyond the resources of the treasury. They have sought to follow the leadings of Providence, and to do what they believed the evangelical churches of this land would have them do. And now they will not withhold it from you—they cannot, consistently with their sense of propriety, refrain from apprising you of the fact, that the treasury is largely overdrawn, and by necessity, for the laborers are on the field, and the appropriations are made at the beginning of the year and must be paid. The receipts have fallen off during the year to an embarrassing extent, but the debt consequently created cannot remain long in its present condition. *It must be paid.* The honor of the members is committed in regard to it. And if it is paid, and these new fields are entered, or even if those stations which God has so signally blessed are sustained, it must be *through your prompt and efficient ac-*

tion. It is not doubted that upon this statement you will immediately take up the matter and help to grant relief. The Board will not relax their efforts—they will do what is in their power; but to you, in your respective places, they must look for the means to carry on the work to which you have called them, and in which they have labored earnestly and with solicitude, yet with the most profound satisfaction.

In conclusion, they would respectfully suggest that Pastors who feel an interest in this sacred cause, but who this year have not done anything for it, or have done less than they desired to do, will bring the subject before their churches and take collections at once for the Board: also, that a few individuals in each parish endeavor to get others—say three, five, eight, ten, or more persons—to unite with them in raising *ten, twenty, fifty, or more dollars* to send to the treasury at once, as an extra offering. This latter course might be pursued by ladies or gentlemen, and not interfere with any other object of benevolence, and thus the debt of the Society be paid in a short time and its embarrassment be removed.

The times are prosperous. It is a season of general health. Extensive revivals of evangelical religion have been enjoyed. There is abundant wealth with the churches of Christ in this land, and a little effort on the part of friends could easily supply the relief needed. Having submitted these facts, brethren, we will wait in confident expectation and earnest hope to hear from you soon, that we may know what line of conduct you desire to have pursued, and what answer shall be given to those above alluded to who have stretched out

their hands from the lands of superstition and great moral darkness, and asked of the Society the messengers of salvation and for a portion of the bread and water of life.

Please send your donations to Mr. EDWARD VERNON, acting Treasurer, or to the Secretaries, at the office of the Society, No. 156 Chambers-street, New-York.

THE BIBLE EXPELLED FROM PUBLIC SCHOOLS.

In former numbers, and at different times, we have called the attention of our readers to the aggressions of Rome. We have noticed her measures, marked her progress, and exposed her designs. We have therefore often had occasion to speak of her in relation to our public educational institutions. Against these her deadliest hostility has been cherished, and all her cunning, power, and daring have been put in requisition, through a series of years past, to disparage and to destroy them. They are much in the way of her aims. A people educated in the sciences and arts, and whose hearts and consciences have been brought under the influences of the teachings of the Holy Scriptures, are almost entirely impracticable, as to the ends she seeks. Down, therefore, with public schools, and down with all instruction from the Bible, has been the secret yet constant word handed along the various and now numerous ranks of her followers in our land.

This double end which she has sought, is now, in her apprehension, happily approximating its consummation. More has been effected in relation to it already, than she had reason to hope to see at the end of the nineteenth century. She has triumphed by her political sorceries, where by open discovery of her aims

she would have met with an overwhelming rebuke, and by her dexterity in these and similar arts she hopes still to use the population of the land as their own executioners—the effective, though it may be the unwitting agents, by whose labors she shall be enabled to have things in the United States after her own way, as in Mexico or other Papal lands. By her influence the Bible is now *officially expelled from twelve of the public schools* of this city, where formerly it held a place, and portions of it were read daily to the children, many of whom, probably, heard it at no other time and nowhere else. But its sacred instructions in relation to moral duties, the way to immortal life and happiness, and to every other matter of interest to man, which God has been graciously pleased to give for the benefit of individuals, families, and communities, may not now be heard within their enclosures. As to them its light is put out. Its voice is silenced. Its motives to a life of uprightness and moral virtue are annihilated. Its pure and beautiful language, authentic histories, impressive biographies, instructive parables, and matchless poetry—the Decalogue, the sermon on the mount, the Lord's prayer—in a word, the whole volume, with all its blessed contents, is shut out from the schools,

and the children may not reckon it among the sources of their knowledge, and thus learn to reverence and to love it.

This shameful result is not, however, to be imputed wholly to the fault of Romanists. Protestants are not guiltless. They have indulged a spirit of comparative indifference. They have seen the early and later movements of the enemy, his gradual assumptions, and adventuring upon more reprehensible deeds, and still they have withheld their action, which might have nipped the evil in the bud and have put an effectual end to it. They have allowed the subject of the schools to be mixed up with politics—just the very thing which the Jesuits desired, and yet the very thing they should never have yielded for a moment. For Americans can never afford to be separated from the Bible if a republican government is to be sustained, nor to run the risks of its dependence for power to inculcate its sacred lessons upon the chances of political parties, in the game for supremacy.

We take the subject, therefore, entirely out of politics. We regard it as purely a question of morals. Its bearing is alike upon all citizens. It appeals alike to all for support. It brings its benefits alike to all. We speak therefore freely as the friends of morals and good order, and earnestly hope that the Protestant citizens of our country, without regard to political landmarks, platforms, parties, or associations, will rally around it, rescue it from its present unfortunate and wrong position, and place it where it properly belongs—among MORAL QUESTIONS, which we are sure the overwhelming majority of

our nation still respect and will sustain, against the assaults of all enemies, whenever submitted to their decision. We are a CHRISTIAN, A PROTESTANT NATION, and indebted, under God, for our laws, order, morality, individual and general prosperity, more to the Bible and the diffusion of its principles, than to any other instrumentality. And shall we now, at the bidding of any man or set of men—and especially in order to assimilate to a form of religion which has greatly embarrassed, if not totally ruined, every country in which it has gained dominion, proscribe the word of God from our seminaries of learning, and by that act teach our children to despise and shun it? No, no; never, never! We are not yet ready, we think, for such a suicidal course, however far we may have been led by specious arguments, false shows, and misconceptions, along the pathway towards it.

We respectfully, then, urge that every friend of the Bible now lay aside all unconcern, and fully examine the subject, and his duty, in the light of the signs of the times—the book of all books—the standard of morals, the guide to happiness and eternal life, expelled from the places where our children and youth are trained for the responsibilities of citizenship. What then shall be done? Let every member of society take it upon himself to do his part in arresting the evil, and restoring the Bible to its place. Let him make it a *matter of conscience* to see to it, so far as is in his power, that every officer of government, municipal or state, who has any control of the public schools, (whatever may be his views on other matters,) is in favor of the Bible, and

of its having a place in the schools, and portions of it being read to the pupils every day. Less than this we cannot, as a people, do, in justice to the present or the coming generations. And this we can do, as a tribute to morality and good order, without yielding anything essential to our respective political creeds, while by concert of action in behalf of a common interest of incalculable value, we may strengthen the bonds of fraternal, religious, and national union.

TESTIMONY OF ARCHBISHOP TILLOTSON IN RELATION TO ROMANISM.

DR. TILLOTSON was a distinguished prelate of the English Church. He was educated at Cambridge, and entered upon public life about the middle of the seventeenth century. He was cotemporary with Oliver Cromwell, and Charles II., who succeeded him as King of England and Scotland. Amidst the scenes of the Protectorate, and the reign of a king who was secretly a Papist while he professed to be a Protestant, Dr. Tillotson enjoyed a fair opportunity to see the practical workings and to learn the spirit of Popery, as well as the teachings of its authorised and accredited expositors and advocates. His works abound with references to it. His views in regard to its influence in promoting infidelity or skepticism, the reason why the *masses of adherents to it* are kept in ignorance and subjected to a fear-inducing inquisition, and also to the different estimate which should be made of them from that which should be entertained of the *governing* part of the Roman Catholic Church, are distinctly given in the following extract from one of his sermons on John, 3 : 20, delivered on the 5th of November, 1684. As we hold now, so the Archbishop believed and taught then, that the *people* are to be

pitied, as being kept in ignorance against their will. On this ground, we think, sympathy should be felt for them and measures should be employed for their enlightenment. But their governors (we speak generally, knowing that there are some exceptions,) are inexcusable. But we submit the extract, retaining the orthography of that age :

“And this hath been a very common practice of the factors of the Church of *Rome* in this age ; when they cannot gain men directly to their religion, they fetch a strange compass, and try to make them infidels, or scepticks, as to all religion ; and then they doubt not to bring them about at last to the outward profession of *their* religion, which will serve their turn well enough : for when men are once un-*hing’d* from the principles of all religion, ’tis no hard matter for their own ease and interest to persuade them to an outward compliance with that religion which is coming in fashion, and will bring them some advantage. And this is not an uncharitable suspicion, but certain in fact and experience ; that this impious method of several of the priests of the Church of *Rome*, hath been one of the principal sources of the infidelity and scepticism of this age.

IGNORANCE FORCED ON THE MEMBERS.

“This is a great vindication of our religion, that it can bear the light, and is ready to submit itself to any impartial

tryal and examination : we are not afraid to expose our religion to the publick view of the world, and to appeal to the judgment of mankind for the truth and reasonableness of it. Truth loves to come abroad and be seen, being confident of her own native beauty and charms, of her own force and power to gain upon the minds of men : and, on the contrary, it doth justly draw a great suspicion upon any religion, if it declines the light ; and nothing can render it more suspected, than for the teachers of it to make it their great care to keep people in the dark about it ; or if they chance to peep into it, and to espy the defects of it, to awe them by the extremity of danger and suffering, from declaring against those errors and corruptions which they have discovered in it. I do not know two worse signs of the falsehood and corruption of any church or religion, than *ignorance* and an *Inquisition* : these two are shrewder marks of a false church, than all the fifteen marks which *Bellarmino* hath mustered up are, to prove the Church of *Rome* to be the only true Christian church. Methinks their church and ours differ like *Egypt* and *Goshen*, in the time of the plague of darkness ; only in this they differ from *Egypt*, that God sent the plague among them, but the Church of *Rome* affects it, and brings it upon themselves ; a darkness so gross that *it may be felt* ; and to make it more thick and palpable, they impose upon men the belief of direct *nonsense*, under the grave, venerable pretence of *mystery*, as in their doctrine of *transubstantiation* : and the great design of the *Inquisition*, is to awe men from reading the Scriptures, and from searching into and examining the grounds of their religion, because they think they will not bear the test. *This is the condemnation of that church, that when light is come into the world, they love darkness rather than light, because their doctrines and their deeds are evil.*

WHY THE RULERS SHUT OUT THE LIGHT.

“ And lastly, This gives us the plain reason why some in the world are so care-

ful to suppress and conceal the truth, and to lock up the knowledge of it from the people in an unknown tongue, and do so jealously guard all the avenues whereby light and knowledge should enter into them, it is because their doctrines, and designs, *and deeds are evil*, and they are afraid they should be *discovered* to be so. This is the true reason why *they love darkness rather than light* ; for the Church of *Rome* are *wise enough in their generation*, to understand that nothing but the darkness of their shops can hinder people from discerning the falseness of their wares ; they have several things to put off to the people, which cannot bear the tryal of a clear and full light. What else makes them conceal the word of God from men, that *great light* which God hath set up in the world, *to be a lamp to our feet and a lanthorn to our steps* ? It is not to keep out *heresie*, but *light and truth* : when they cannot be ignorant that God has set up this *candle on purpose to enlighten the world*, why do they *put it under a bushel*, but that they are guilty to themselves, that several of their doctrines and practices will be discovered and reprov'd by it ?

“ What makes them in the face of the world to conceal from the people the second commandment in their ordinary catechisms and manuals, but lest the people should come to understand that God hath expressly forbidden the worship of images ? We do not conceal those texts, *feeding sheep*, and *upon this rock will I build my church* ; for fear the people should discern the Pope's supremacy and infallibility in them, but are content to run the hazard of it, and let them find them there if they can.

“ And then why do they mask the publick service of God and the prayers and devotions of the people in an unknown tongue, but that they are afraid they should understand the gross superstitions and idolatry of many of them ? If they mean honestly, why do they cast such a mist about their religion ? why do they wrap and cover it all over in darkness,

but that they are heartily afraid that the more people understand it, the worse they will like it ?

“ The truth is, their doctrines are evil, and *their deeds are evil*, and plainly condemned almost in every page of the Bible ; and therefore 'tis a dangerous book to be suffered in the hands of the people ; and there is hardly anything which the Church of *Rome* contends against with more stiffness and zeal, than letting the people have the service of God and the holy Scriptures in a known tongue. When the office of the Mass was not many years since, by some bishops and others in *France*, translated into the vulgar tongue for the benefit of the people, how did the then Pope *Alexander* the VII. thunder against them for it, calling them that did it *Sons of Perdition*, and condemning the thing as if it had been the wickedest thing in the world, and had directly tended to the overthrow of the Christian religion ?

“ And then for the use of the holy Scriptures in the vulgar tongue, they have put that under so many locks and keys, that the greatest caution in the world is used in the permission and allowance of it to any particular person ; the priest hath not power to do it, it is only the bishops

that can grant this liberty ; and they do it very rarely, and only to those of whom they are very secure, and this power since that time again revoked ; so that the gospel, which before our Saviour's appearance was a *mystery, hid from ages and generations*, continues so still to the common people in the Church of *Rome*, and is under a thicker *veil*, more muffled and hid from the people in an unknown tongue, than it was to the *Jews*, under the obscure prophecies and dark types and shadows of the Old Testament. So that tho' Christ be *read in their churches every day*, as *Moses* was to the *Jews* in their *synagogues*, yet he hath a *veil upon his face* as *Moses* had. *Wo unto you Scribes and Pharisees, hypocrites, for ye shut the kingdom of heaven against men, and neither enter in yourselves, nor suffer those that would enter, to go in.* The people of the Church of *Rome* are indeed to be pitied, who are kept in ignorance against their wills ; but the governing part of that church are without excuse, who, to cover their errors and corruptions, hide the Scriptures from the people, *love darkness rather than light ; this therefore is their great condemnation.*”

FOREIGN FIELD.

AZORES OR WESTERN ISLANDS.

Since the announcement, in the June number of the Magazine, of the appointment by the Board of a mission to these islands, many have felt a deep interest in it, and are anxious to hear more concerning it. The Government having control of the islands, it is known, is committed to the Papacy, and, under the promptings of the priesthood, the executive are vigilant and violent against all innovation, or what may seem to promise the enlightenment of the masses

of the people, and endanger the permanency of the rule of the Romish church.

But a few years since, the same Government hunted and drove more than a thousand of its best subjects in the island of *Madeira* from their homes to foreign lands, or confined them in jails and dungeons to die there, because they had obtained the Scriptures, and for conscience sake abandoned the faith and practice of the Roman Catholic communion, and embraced the Protestant religion.

What will that Government do now ? Will she again pursue with fagot and sword, and all the implements of cruelty and death, her peaceful, her best citizens in the Azores, in case they desire and accept the holy Scriptures, and abandon the observance of the superstitious and idolatrous rites of Popery ? And what will the islanders themselves do in regard to the matter ? Will they, or any of them, accept the Scriptures and the religion they reveal, or will they adhere to the idolatries and corruptions in the midst of which they have been reared ?

It would be premature to express a judgment now in relation to the result of an evangelical effort in those islands. We must wait with patience upon the developments of Divine Providence. The Divine hand seemed remarkably clear in leading the Board to attempt something there for the spiritual good of the people, and we cannot doubt that that hand will direct the effort to some good end. We may say, however, to the friends of the cause, that our missionary, with his books and tracts, reached the islands in April in safety, and, in his own language, "without any trouble." He lost no time in commencing his tours and making his observations ; but he was surprised and grieved to learn the extremely unhappy moral and spiritual condition of the people. He says, in one of his letters to us :

"I find the people farther from the truth and more to be pitied than the uncivilized natives of the Pacific Islands."*

Of one of the islands, containing

about 40,000 inhabitants and having forty Roman Catholic priests, he says :

"There are no English people there, nor any Protestants, nor ever have been, so far as I know." "The people are very destitute of reading-matter, and if they want it, they cannot get it except a few school-books. They are very ignorant, and cannot be otherwise while the present order of things continues. Their schools do little more than teach them to read and write their names."

The moral and religious state of things in those islands may be inferred from the following statement in regard to an interview with one of the priests. He says :

"In talking, one day, with a priest, I asked him if he had the Bible at his home ? I have not, was his reply. If you cannot refer the people to the Bible, said I, then how can you teach them the way to heaven ? O, said he, we have the Bible *in the church*, and besides we have books from the holy Pontiff." "This ignorance (continues the missionary) is good for upholding the wickedness of Popery, but it renders it extremely difficult to communicate to the people the pure doctrines of the Scriptures ; . . . and to speak now to them publicly and clearly of heaven and divine things, would be only madness ; but I hope, through the grace of Almighty God, great good will be done here in time, by perseverance and faithfulness to our Great Master. The seed must be sown very gently and very carefully."

He adds : "The people are very fond of hearing any one read the Bible, or anything that speaks of

* This missionary has visited many of the Pacific Islands and other parts of the pagan world.

God ; and if I had Bibles and tracts here I could distribute them to great advantage. . . . The tracts that I brought, the boys take to their schools, which is a good way to get the children familiar with scriptural ideas.

"The people whom I visit are very ready to ask me to read something from the Bible. On reading and making short remarks, they say sometimes that 'they are only as brutes,' and they complain that they have no one to teach them—that they say their prayers 'over and over again to the Virgin, but do not learn anything, or feel any different than before having prayed.' The harvest here truly is great, but the true laborers are few. Oh that Protestants might labor jointly with their prayers and means, to deliver this people from the power of this soul-destroying system of error!"

The missionary feels greatly the need of the sympathy and prayers of God's people, that he may be sustained and the door of usefulness be opened before him. We trust that he will be remembered by all who love the Savior, and pray for the extension of the kingdom of heaven in our world.

THE WALDENSES.

LETTER FROM REV. DR. REVEL.

Gratitude for missionary aid—desire for a revival—grief at the death of Mr. Phelps and the sickness of Dr. McClure—failure of mails—work of evangelization needed—obstacles to it—it progresses—laws favorable—Bibles and tracts distributed—old stations—new stations—priests losing power, etc.—a priest arraigned for conspiracy to kill a missionary—theological seminary and college, and the pupils—open-air meeting—four thousand persons present—Rev. Mr. Cook and Sunday-schools, etc.

"LA TOUR, Aug. 28, 1858.

"REV. DR. FAIRCHILD.

"DEAR AND BELOVED BROTHER:—I happened to be absent when your excellent letter of June 17th reached La Tour. I felt much gratified on reading it, for I saw that our beloved American brethren continue to remember us kindly, and to take part in all our interests. And in truth we greatly need that you should come to our aid in imparting to us of your temporal goods, but more especially of your spiritual riches. When shall we witness in Europe, and particularly in Italy, the marvelous things that take place in the midst of you, when the Holy Spirit breathes so powerfully and so efficaciously? Yet it is for those very things that our Lord has said, 'Ask and it shall be given you.' I trust that our brethren in America will unite their supplications to ours, that we too may be revived by the Holy Spirit.

"I have experienced much grief in learning from your letter the death of that godly man, Mr. A. G. Phelps, your Treasurer, whom I had the happiness to see at his own house in 1853. How mysterious are the ways of God! In our short-sightedness and with our selfish views, it is precisely such men that we would wish not only to retain a long time with us, but to multiply them for the service of God on the earth. We forget that the service of God's children here below is a preparatory school, and when the probation is ended, the Master, in his infinite wisdom and grace, translates his servants who have been faithful to him in the little things of this transitory world, into the upper, eternal habitations prepared for a more exalted, permanent service.

"I am pained to hear that your valuable colleague, Rev. Dr. McClure, has, on account of illness, been obliged to consign himself to a forced repose from his labors. It has been my privilege to see him here in our valleys, and to become attached to him with fraternal love. I feel deeply his trial, and my earnest

prayer to God is, that he may bless him in body and soul; and may it be his blessed experience to realize the truth of the declaration, that his 'light affliction,' which will soon pass away, will work for him an eternal weight of excellent glory.

"I receive from time to time some numbers of your interesting journal, 'The American and Foreign Christian Union.' I regret that it does not reach me regularly, since your kind attention has prompted you to send it to me. I cannot conceive any reason for such irregularities of the mail.

"The work of evangelization is prosecuted by our church in the midst of Romanist populations, though it progresses very slowly. Our prayerful desires are that good may result from our efforts. Indeed there is great need of the dissemination of truth, where souls are perishing under clouds of ignorance, superstition, and vice, which the Papal church seeks to increase rather than to dispel. The Gospel meets yet with great obstacles in the incessant and stirring political movements and pre-occupations which engross the attention of all classes of minds. But even that is the indication that a secret general work is going on in the heart of the Italian people. It is at first a negative work, an estrangement, an alienation from the clergy and from the Papal system. The conviction has forced itself upon our minds during the past winter, at the time of the elections, that the Romish hierarchy has lost much of its prestige, of its credit and influence upon the masses of the people in the cities, and even upon those who live in the rural districts. Those are losses that cannot be made up; for the quickness and activity of communications by railroads and the electric telegraph, the rapid increase of commerce and industry, break down all the barriers of iron which Rome has devised to fetter nations and to govern them in her own way; and when people have tasted the fruits of liberty, they will not easily be made to submit to the double yoke of temporal and spiritual servitude, espe-

cially if, as is done by our Government, it is professed and acknowledged that the true basis of all real freedom is liberty of conscience.

"Unhappily, our laws are not as liberal as our ministry; yet we must in justice say that, on the whole, circumstances are favorable to the spread of God's truth and the advancement of his kingdom in our country. We ought to put ourselves in readiness for the work that lies before us. A great number of Bibles have been and are constantly being scattered everywhere, and they are read. Religious books, especially small Tracts, are sold readily. Our various stations of evangelization have regular congregations more or less numerous, all of them containing sincere, pious, and zealous Christians.

"Pignerol, Turin, Genoa, Nice, Favale, are old established posts which have an organization and a regular ministry.—They have pastors, school-teachers, deacons, evangelists, and colporteurs. At Alexandria there have been for a year and a half both a pastor and a school-teacher. The work is also going on in the environs.

"The village of *Pietra-Marazzi* has lately been the scene of an interesting movement. Our evangelist has held meetings which have numbered upwards of three hundred attendants, in spite of all the efforts and invectives of the priests, or perhaps on account of them. But these emotions, caused by particular circumstances, do not give the measure of the number of souls which have a real need of truth and of salvation.

"At *Cormayeur* a work has been commenced and has been going on these two years. It is a resorting-place for baths, lying between Great St. Bernard and Little St. Bernard, not far from Mt. Blanc. It promises well. The members of that small congregation are mountaineers, well off in regard to worldly goods, very decided, simple-hearted, intelligent, and very desirous of instruction. The priest has employed all the arsenal of his arms, which certainly are anything but spirit-

ual, and he has succeeded in making himself to be cordially detested by his hearers, and in strengthening the work of the Gospel. He has even been prosecuted and arraigned before the tribunal of the place, because he had excited some young men to attempt an attack upon our minister in some secluded place with a view to kill him.

"I feel great pleasure in saying to you that our little theological school gives us satisfaction: it will very soon furnish us with a few good workmen. Our pupils, to the number of six, have, with one single exception, passed a very good examination, and their trial-preachings in our churches do much good. Two of them, who began at the opening of the school in 1855, have gone to Scotland, and will remain about a year with our brethren of the United and Free Presbyterian Church of Edinburgh or Ireland to complete their preparation. We hope thus, by the united assistance of our brethren of America and of the British Islands, to succeed in making workmen well qualified for the Italian mission. We have in our college a certain number of young men, and among them several who have given up Romanism, who promise to be useful servants of Christ. Undoubtedly they will need some years of preparation for the excellent work of preaching Christ.

"Although we have often to lament the lukewarmness and even the indifference of our people to that which concerns the salvation of the soul, yet we remark at times a fervent interest in the things of God, and a general need to inquire into truth. Some days ago we had an annual meeting in the open air, to celebrate by prayers, songs, and exhortations, on the very spot of the occurrence, the deliverance which God had granted to our fathers in the time of the dreadful persecutions. The first of those meetings took place at Bobl in 1853, after my return from America. The meeting this year numbered more than four thousand persons in attendance.

"The Rev. Mr. Paul Cook, of Paris,

who has just visited all our parishes, has everywhere been able to reorganize or to establish Sunday-schools, and has left us with the assurance that he had found the dispositions and the essential elements which this powerful means of conversion and edification gives among us its blessed fruits. God grant it!

"Receive and present to the venerable members of the Committee the respectful and brotherly salutations of your very grateful and devoted brother,

"J. P. RIVEL."

FRANCE.

LETTER OF REV. C. A. CORDON.

Marks of true conversion—danger of misapprehension—special dangers of the poorer classes, etc.—Frank P. and his wife—their interest in religion—leave attending on mass, etc.—the confessional—curious specimen of proceeding—priest refuses absolution, the confessional—the door-keeper, and an inquiry—the penitents—a nun in a Protestant chapel by mistake,—danger of opposition to the infant asylum—favorable signs of the times.

"EVANGELICAL CHURCH OF LYONS,

"July and August, 1858.

"One of the proofs of true conversion is joy of the spirit. A mere change of position, as to external church forms and relationships, is insufficient; it leaves the life, as well as the heart, what they were before, if indeed it does not exert a deteriorating influence—the effect of religious indifference, or preference of worldly interest.

"This sham religion is a net cast by the enemy of souls before the feet both of the evangelist and the evangelized; all have to beware, and more particularly those who live in poverty, and those who labor amongst the poor.

"There are few fields of evangelization, perhaps, where the danger is in this respect more intense and more widespread than it is in that which we are charged to cultivate. If, therefore, we were to claim exemption from all error or deception, we

should be justly chargeable with presumption. We are experiencing grievous disappointments, assuredly, and must ever be prepared for them, for it is written, offences must needs come; but if in this respect we are called, now and then, to sorrow, we have in general the happiness to rejoice. The poor man, really converted, has had to strive with the enemy at the outset, and to sacrifice in various ways his temporal interests, nay, in some cases, his social position, if not indeed his domestic happiness. He has had to count the cost, and has given proof of his strength at the beginning, to God's glory. As to religious indifference,* it finds no attraction and no encouragement amongst us.

"These reflections are suggested by the following extract from one of our journals of pastoral and evangelization visits:

"'Found P. and his wife most happy at my visit, expressing the liveliest joy in their Christian communion with us. Their greatest happiness consists in serious reading of the Scriptures, family and public worship, which they assiduously cultivate, and which they hail as valuable opportunities for seeking the growth of their own souls in grace and in knowledge, as well as for the spiritual welfare of their beloved son—an only child—not as yet in communion of faith with them. O how they yearn over the soul of the dear child, their only son! And then there is aged Mary, their neighbor, still poorer than they, whom they employ now and then to help them in their little domestic affairs—with what affection they speak of her! It was she who first brought them acquainted with that most precious of books, the Bible, by speaking of it to them, opening it before them, reading it to them during some leisure moments gained on the hours of service in the family. Mary, on relating to me the way in which the Lord had conducted these things, became animated with joy and gratitude. The wife has been first in consenting to accompany her to an evangelical meeting, that of the *Alliance*, held every year

in our central chapel; but such was the impression that meeting produced on her mind, that she never returned to mass since. Instead of mass, she now attends chapel regularly; and what is rejoicing her heart and ours, her husband has been gained, and feels as happy as herself in the enjoyment of the means of grace, although he is very sensible of his want of strength in spiritual things; he therefore earnestly solicits Christian visits, and more particularly of such friends as are gifted to instruct and enlighten him, or as he somewhat whimsically calls it, such as can strike hard—a happy proof of the heart having already felt the salutary effects of the 'hammer of God's word.'

"Amongst the various means of conversion, it has been frequently remarked, the confessional occupies an important place. Allow us to relate a curious specimen of proceedings on the part of a father-confessor, and of the result that followed. He refused absolution to a penitent woman confessing having eaten meat on a Friday; and why did he refuse? Because she would not promise to inform her own curate.

"The same female—abandoned by her husband—applying for absolution on a subsequent occasion, was again refused, and this time *because her husband was not with her*. Alas! the poor woman had been long trying in vain every means of finding her faithless husband, and this the confessor well knew. She was so painfully affected by the injustice of such proceedings, that she reflected, inquired, and left the church of Rome, and is now an ardent adherent to evangelical religion.

"The absence of confessionals in our chapel is remarked by Roman Catholic visitors inspecting it, and particularly by priests, one of whom said, a few days since, to the door-keeper: 'What a pity it was that there should be neither confession nor confessionals there.' 'We have both,' replied the door-keeper, 'and in greater number than yours. Do you see these seats? (showing him the benches

with which the chapel is filled.) Well, every one of them is a confessional, and every serious hearer taking his seat there is a penitent confessing his sins to God; and when the number of penitents (as it sometimes happens) is greater than the benches, such as you see them, can hold, we enlarge the confessionals by drawing out the sliding planks with which the benches are provided beneath, until all are accommodated.' 'But then what do you make of auricular confession?' 'I will tell you: When we have, through weakness, offended a fellow-sinner, we are called, according to James, 5:16, to confess our faults to one another, besides the confession we must make of *every sin to God*.' 'But what becomes of the priest? Is he nothing?' 'He is something, undoubtedly; he is *much*, because he is an immortal being, a sinner standing in need, just as myself, of pardon and salvation.' Thus ended the discussion.

"On another occasion a nun entered, and on being told by the door-keeper that the place was a Protestant chapel, she made an involuntary movement backwards, for she had supposed herself entering a Roman Catholic place. 'Be not afraid,' said our friend, 'you are nevertheless in a sanctuary consecrated to the worship of the Lord Jesus.' The nun steps forward, and perceiving a large volume on the communion-table, asks what book it is? 'The holy Bible.' 'But a Protestant one, and consequently adulterated.'

"Please tell me on what point?"

"It does not speak of the holy virgin." 'See here, (St. Matthew, 1:25,) her first-born son. Now, I am but a simple unlearned door-keeper, yet having always desired to examine what I believe, I have been induced to inquire how it was that the blessed mother of our Lord was called by so many always a virgin, whilst the sacred Scriptures expressly calls Jesus her **FIRST-born** son. Why speak of a first-born, if there are no others after him? I have therefore searched the Scriptures

farther on, and found St. Matthew, (13:55 and 56,) speaks of his brothers and sisters, from which it results that although Mary was a virgin when, through the power of the Most High, she brought forth her *first-born*, she ceased to be so when other children followed in marriage.' 'But it is the Protestant Bible that states this.' 'Look here, madam, the Catholic New Testament states it alike.' Great was the astonishment of the nun at this discovery, and she retired, saying she had not known this; but she accepted a tract offered by our friend, and promised to read it secretly in her convent. She offered some money to our door-keeper for his pains, but he refused, saying he contented himself with his humble salary, and then showed the nun the poor-box, into which she threw the gift declined by him.

"We have been for some months past threatened and alarmed by hostile manifestations against our infant asylum, on the one hand, and against the dissemination of the sacred Scriptures amongst the soldiers, whilst in one of the departments of the empire. The Sarthe Protestant Bible colportage is prohibited by the Prefect altogether, on the ground of 'these Bibles are to be assimilated to publications contrary to the dogmas of the majority.'

"Are not these 'signs of the times' calculated to arouse us to greater activity and more animated zeal for the advancement of the Redeemer's kingdom on earth?"

"Please, my dear sir, receive the foregoing report, and present it to your honored committee with the respectful and Christian exhortation of ours.

"Believe me very affectionately, yours in Christ,
C. A. CORDES."

H A Y T I .

LETTER FROM REV. MR. WARING.

Additions to the church—an account of them—the missionary and many of the people sick—heat excessive—missionary recovering—labors resumed—missionaries sent out to visit various places

—other additions to the church expected—work prosperous—books—some received, others expected and greatly needed—efforts toward supporting one of the native helpers—the Empress and St. Anne, etc.

"I have not been able to write since the 1st of June, for reasons which you will presently see.

"I had the happiness to baptize and add to the church three persons on the 1st Sunday and '*fourth of July*.' I chose that day on purpose, and very truly the occasion was a happy one. We had representations from all the churches, and I made the communion general. Lacrose preached at night with good effect, and every one was filled with content. The lady Dugoirand, from Dondon, also came down, and seemed greatly to enjoy the occasion. The persons received were, one young woman from Dondon, and another interesting young girl of this city, daughter of our brother Cheri, the warden of this church. The other is a lad of no more than twelve years old, resident here, but nephew of Lacrose. Young as he is, he seems to be truly converted. I am retaining him here for a time, in order to his instruction. It was my intention, immediately after this baptizing, to make a tour through the interior; but I was suddenly attacked by the fever, which was very severe and difficult to subdue, and I am scarce well of it yet, and still weak from its effects. I could not preach for seven weeks, and our meetings were thin; but not one has been taken away, although nearly all the members of the church and their children have been and still are sick of the fever, which has greatly prevailed, and still does. I am happy to say, however, that it has been less fatal, on the whole, than in some years. But the heat had been (and still is) for three months or more, almost unbearable. These things have obliged me to fold up my wings for the moment; but I have by no means forgone my intentions of making the contemplated tour, and that in different directions. But I cannot well move now, until the precious

work immediately on hand is accomplished. I must before speaking of it say, however, the scorching heat has not prevented me from sending two of our number, that is, Innocent and Chéri, on two excursions to Raphail and various other places, and they are now at Hinehe. What I have now immediately on hand is, another large addition to be made to the church. There are some here, some at Dondon, some at Raphail, some at the Môle, and I think some at Pt. de Paix, who will all come here to be received into fellowship, that is, baptism, take the communion, and be united to the respective churches where they dwell. There will also be among them, I hope, the young man of whom I before spoke, President of the '*Conseil de Notables*,' at Plaisance, and his wife.

"The baptizing and communion will take place, if God will, the first Sunday and third day of October. It may be, I shall not write again until November, in consequence of what I have just said; but you will know of all. If I do not write in October, you will know why.

"Our work was never so prosperous as now. I have recent letters from all the different stations of the most encouraging nature, and all goes well in all respects, with some trifling exceptions.

"The old military friend of General Jackson, at New-Orleans, conducts himself well, and strives to be useful and is so. He is more than seventy years old, called Gerbier. One portion of books have come to hand, by the goodness of the excellent Mr. Bucknell, and are of unspeakable use here and everywhere, and specially at the Môle, where books were the first messengers for Christ from the first. Those you sent to Port au Prince have not come to hand, even until this morning; but I expect them daily, and have the greatest need. You can never send me too many nor enough of books.

"I have by no means forgotten the things you spoke of in your most valuable and suggestive (last) letter. But I must have time to combine all my operations

into one general plan, before I can say all to you that I shall have to say. You can be perfectly at ease for the *future* of my operations; for at present, and for a long time, I have done nothing but labor on the *foundations* of what I intend to do in the end, if God helps me. I have begun to have Charles Valiere a *regular missionary*, supported by contributions from all these churches, and every one says Amen from his heart to the proposition. Allow us *a little time*, and I think that you will be satisfied about all the things of which you spoke to me.

"The empress being called 'Anne,' the *fête* of that saint (St. Anne) is become very *honorable* in Hayti. That is, the *saint* had become honorable on account of her earthly namesake. I saw with deep regret a notice of the lamented death of Mr. Phelps in your Magazine.

"The notice you take of my humble operations in your annual report gave me much pleasure, while it produced in my mind the deepest humiliation.

"May the God of heaven bless you all, and render the Society abundantly useful!"

AUSTRIAN PRIESTS' MEMORIAL.

The genuineness of the following memorial has been called in question by some of the Roman Catholic prints in this country, but with what propriety we cannot determine at this date. If genuine, it shows a further advance of the truth as against the usurpations of Rome in Austria than had been supposed; and if not genuine, it may serve to show the wretched state of things, subsisting there in the Papal hierarchical ranks; for it cannot be concealed that there is extreme uneasiness and dissatisfaction among them. The things complained of in the memorial, it is known, are too well sustained by facts, to render some decisive revolutionary action on the part of the

priests or lower order of the clergy unnatural. Sooner or later some change must come; and if it can be effected by memorials, if those in authority will heed such intimations of the popular will, and grant the relief required, it will save much to them and perhaps to many others, though we confess we fear that they may not yield to measures so mild.

We submit the memorial, with the remarks of an Austrian gentleman, now resident among us, whose knowledge of things in his native land enables him to speak intelligently in relation to it. We received our copy of it from him, and his remarks upon it, several weeks ago:

"I hasten to inform you of a most interesting fact, and of the highest importance for the Christian whose eyes watch from the towers of Zion, expecting the coming of his Lord."

The fact alluded to, is set forth in the *New-Yorker Staats Zeitung*, in the following language, viz:

"An extraordinary memorial has been addressed by 507 Austrian priests to the author of the Concordat, the Cardinal Prince Archbishop of Vienna. In this document the lower Catholic clergy put forth their grievances in language, the like of which has not been heard of since the days of the Reformation.

"The memorial begins with a rough onslaught on the absolutistic prerogatives of the episcopacy. *The Concordat, it says, has conferred upon the bishops many new privileges and a large increase of power; but the priest has to bear the whole odium of the indignation and of the moral resistance which the hated convention has created among us.*

"*'There is no doubt,'* the document goes on in a subsequent paragraph, *'but that our religion has become the object of universal derision. The Concordat has aroused the wrath of the most moderate*

men with respect to the antiquated mediæval ordinances of the church; and the indignation against the executors of those ordinances becomes louder and more universal from day to day. This sentiment is the more dangerous, as it spreads among the main body of the people.'

"The memorial complains of the wretched pay (sometimes less than that of a cab-driver) of the lower clergy, in consequence of which they are driven to the collection of fees and taxes, which are the source of the most disgraceful conflicts with the people. Religion is thus made to appear in the light of an insufferable burden, and agitators increase the ill-feeling by directing the attention, not to the penury of the lower clergy, but to the luxury and abundance in which the bishops are reveling.

"In the next place, the petitioners lay bare the laziness of monkhood, and demand the abolition of these begging orders, and the appropriation of their revenues to the maintenance of the really working priests.

'A more important demand follows: it is for the abolition of celibacy, on the ground that the impossibility of entering into the married state renders the priest the victim of suspicions, of sneering and contempt, and produces laxity amongst the clergy, thus rendering them contributors to the moral dissolution which is involving even the popular classes.

"In conclusion, the petitioners demand that such reforms should be introduced as to make the lower clergy no longer appear in the odious light of oppressors of the poorer classes; and that the priests, by the abolition of the law of celibacy, be restored to the common ties of family and humanity. *'If this is not done,' they assert, 'all our influence will entirely disappear, the Catholic religion will be despised, hierarchy be totally overthrown, and the State become the football of ceaseless attacks and complications.'* They add, too, the significant hope that they may not be driven to expect their safety from the revolutionary party."

My native land, Bohemia, being a part of the Austrian monarchy, I myself not ignorant of the state of the ecclesiastical barometer there, allow myself to add some remarks to the above.

Though the language of this memorial is very unusual; though the grievances laid down therein are diametrically opposed to the spirit of the Romish church, and so thoroughly revolutionary that the reader might consider the genuineness nearly questionable, still the ideas proposed are too true and founded on facts. For years a dissent in the ranks of the higher and lower Roman clergy has plainly appeared.

We evangelical Christians ought to take notice of this process of fermentation throughout the entire Roman church, and greet its appearance with joy, that the light begins to shine even in those dark places, and that now, as in the times of Luther, men of the lowest clergy, the oppressed and slavish tools of the Popish hierarchy, threaten the entire structure with a most dangerous earthquake, which rolls like a volcano out of her own bosom.

The lower Austrian clergy come to the knowledge that they have been used only as an instrument to keep the people in ignorance, superstition, and dependence on Rome; but they are tired of the work of enslaving, and the more tired, as they themselves are kept by the nobility of their church in a dishonorable dependence, as the most natural wants and desires of human nature are denied to them; and they have to bear and suffer, being at the same time the aim of the hatred and scorn of the people, who, in spite of the darkening influence of the Romish church, come daily into the light.

This memorable document is, at all events, a proof of the increasing internal weakness of Popery, even in Austria; a proof that the Concordat between Austria and Rome will bear more fruits than both may have expected.

The consequences of the Concordat will appear also in Italy. Rome, bearing in mind the proverb, "*one good turn*

deserves another," in endeavoring therefore to fortify and extend the Austrian thralldom over Italy, has lost her last influence over the minds of liberal Italians,

and their long-stilled utterance, "*Death to Popery and annihilation of Romish worldly power,*" is heard louder and louder.

HOME FIELD.

OUR MAGAZINE.

"THE AMERICAN AND FOREIGN CHRISTIAN UNION is still published monthly, and cares well for the progress of the Gospel among Romanists."

Thus writes an able and highly respected contemporary concerning us and our work. Thanks to him and our other editorial friends, the conductors of religious journals of various denominations in different parts of the country, who have occasionally expressed their high approbation of our labors, and in commending our monthly Magazine to their readers have much encouraged and aided us.

Will not Pastors also aid us? The number of Roman Catholics now in the land, (and the vastly greater number elsewhere,) their moral and spiritual condition, and the efforts that are made to spread the Roman Catholic religion in the country, evidently render it among the more important duties of the ministry to instruct the people concerning it, and to put them in the way of guarding themselves and their children against its ruinous errors.

We seek to make the Magazine a helper to the ministry and an instructive and welcome visitor in the family circle; and while we have already an encouraging subscription-list, we still feel deeply anxious to have the subscribers multiplied many fold. *Every family in the land is deeply concerned in the results of the labors of*

our Society, and we should therefore be glad to have a copy of the Magazine taken by every family, in every church, in the nation.

A word from the Pastors in the pulpit on the Sabbath-day, or in the prayer-meeting in the week, might send us thousands of subscribers in a year. We beg the Pastors to help us in this way. Such help can easily be rendered, and the beneficial results would be immense to the cause of evangelical religion.

Laymen, too, can aid us in this matter, and we earnestly request their co-operation also. Please see the price and terms of subscription on the 4th page of the cover of the Magazine. All communications respecting it may be addressed to Mr. EDWARD VERNON, the General Agent, at the office of the Society.

We will merely add, that with this number we send our bills, and if our friends will remit the amounts, the aggregate will aid us in our work very much, though the sums separately may be small.

A MISSIONARY IN THE WEST.

Sickness in the city, and in the missionary's family—the Gospel a strong support in time of trials—resistance to the missionary overcome by kindness and reading the Scriptures—ladies patronize the mission school—more favor the truth than is sometimes supposed—the missionary encouraged—books in the Irish language wanted.

"Sickness of various kinds has been so

prevalent during the last two months in this city, that I failed to visit as extensively as I did in the spring. There is no time when the visits of the missionary are so highly prized, as when afflictions and bereavements become the lot of a family.

"I have often to visit five or six sick families in one day; nor is my own family exempted from sickness. Being unaccustomed, we are subject to all the changes incident to this locality. Indeed, we are surrounded by circumstances fitted to make life tedious and gloomy. In the midst of trials and sin, I do not know what we should do were we destitute of the Gospel. The hopes held out by the family physician are often vague and doubtful. Friends and neighbors are seldom better than Job's miserable comforters; but our Redeemer liveth, and we are not without hope.

"The influence of the Gospel is more potent, and more clearly manifested at the sick-bed, than anywhere else. There it heals the broken heart. There it binds up the wounded spirit, gives hope to the penitent prisoner, consolation to the mourning friends, a crown of joy to the faithful servant, and heaven on earth to them who believe.

"I am convinced of this more and more by every day's experience. I visited once, in company with an eminent Christian lady, a number of families in another city, some four or five years ago, supplying them with tracts and Bibles, etc.; but as we entered a narrow street to ascend a stairs, a furious crowd of men and women ran to intercept our passage, threatening all sorts of vengeance if we did not go back.

"I remonstrated with them; told them the family we wanted to see were Protestants, and that the law protected us in the discharge of our sacred duty; but they seemed to know, or at least to regard, no law, which made our position quite unenviable. Live or die, duty was ours. I commenced to read the first chapter of Luke's gospel, and the conquest was a complete conquest; an army

could not have effected it. Men and women were in tears, and sincerely asked to be forgiven. After a short exhortation they dispersed, while many of them united with us in prayer in an upper room.

"The same cause (the Gospel) produces the same effect. Everywhere its language is the language of mercy, and all its promises are yea and amen in Christ Jesus. So we find it here, and it can triumph here as well as elsewhere. But some of the lowest of the Irish are becoming hostile to us, and would, if possible, prevent our visits even to Protestants; but I scarcely take notice of their hostility. I sincerely pity them, and am sure that to do them good, and by a Christian life to live down their hostility, is the best plan.

"The ladies who patronize the 'Girls' Industrial School,' have kindly granted me the use of the school-room for evening meetings during the winter. I teach classes in two Sabbath-schools, and go about afterwards to lead men, who promise during the week, to some church. Thus I try to leaven the mass, and save the individual; and I think my labors are not in vain.

"One thing, which I lately discovered, has greatly encouraged me, and that is, our numerical strength. In one sense it is unimportant, but in another it is of great importance, and Christians ought to think of and rejoice in it. Rome boasts of numbers, and of universality; but this, of course, is as empty as all her other pretensions.

"From the best statistical estimate, compared with other people she is but small. Pagans, Mahommedans, and Jews united, make her appear very small. And the growth of Protestants within three hundred years has diminished her former greatness amazingly. She must ultimately fail entirely, and the true church triumph.

"Considering the short time since liberty of conscience began to be secured to the nations, and the mild and heavenly

means by which Protestantism is put forward, it must strike reflecting minds that it is under the special favor of God. Its missionary gets up no crusades. It has no inquisition, no machine to enslave the human mind, and no weapon of warfare but the simple yet sublime story of the grace of God in Jesus Christ.

"If the Lord has added to his church, by such simple means, so many in so few years, what will he not do in another century, if we are faithful and persevering? Oh, what would he not have done these eighteen hundred years past, if Popery had not risen and darkened the world? Had Popery not stood in the way, it seems to me that there would not now have been a thousand Pagans on the face of the earth.

"I wish I had some Irish books. I have an Irish spelling-book written, which would be useful if it were printed. I hope the coming winter will be a blessing to this city, and that we will have another pentecostal effusion of the Holy Ghost.

"Remember me, and the Lord's work, in your secret devotions."

GERMAN MISSION IN OHIO VALLEY.

Letter received—missionary of the right sort not easy to obtain—mission prosperous—prayer-meetings—Sunday-school—feeble health—a Romanist enlightened—his sayings in regard to Romanists—a priest tries to keep the people from the Bible—violence—ten times more prayers to Mary than to God—image procession—a missionary wanted in Covington—preaching in a tent—a Protestant husband refuses to purchase a Bible—the Romish wife buys it—a priest forbids a woman to read the Bible, etc.

"Yours of the 21st of this month is thankfully received, and I am sorry for not knowing a German to recommend to you as a missionary for our Society. Should I hear of one, I will let you know as soon as possible. It is very hard to find the right sort of men that are willing to labor as missionaries to go from house

to house. As to my work, I may say my mission still goes forward. I preach every Sabbath three times: my services are very well attended. At our last communion, the 23d of this month, we had a blessed day. My congregation was larger than any time before. The week-day prayer-meetings are held from eight till nine o'clock in the evening. I have kept them open day by day for six weeks, and they will also be continued this week. They have done much good.

"In our Sabbath-school we had this month 215 children; eight days ago we went with our Sabbath-school on a picnic in the canal-boat, but our joy was disturbed by hard rain that came on.

"I am sorry to say that my health is not very good. A good physician said, if I went on in this way a little time longer my voice will leave me wholly, and will go so far that I can preach no more, and I find this will be the end. It is my prayer the Lord may prevent it.

"In my family visits from house to house I have had blessed hours. A Roman Catholic man to whom I had given a Bible three years ago, I saw again last week. I found that the word of God had enlightened his heart. He spoke very clearly and with great love of Jesus Christ. On speaking of the errors of Rome, he said the Romans want to be in darkness and in error; they could know better, and they have no excuse. In the same house I have given to two other families Bibles, and a New Testament to a third one. In the same house are some four Roman Catholic families that read the Protestant Bible, and one the New Testament.

"A Roman Catholic man, very wretched in appearance, said to me that a priest told him that it would be a great sin for him to keep a Protestant book in his house, and especially a Bible. I opened the Bible and began to read a chapter: he listened attentively. A long and peaceful conversation took place. Before I left he asked where my church was, and took a few Tracts.

"An Irish woman said that she prays

to and honors the Virgin Mary ten times more than God himself."

Here a paragraph relating to a letter written by a Romish priest, given to ignorant women, is omitted. The contents of the quoted letter are not fit for publication; and our wonder is, that such baseness does not at once turn off all people from the priesthood in disgust.

"It seems that the Roman darkness is on the increase, and especially in this region. A few weeks ago an image of the Virgin Mary was consecrated, and presented by a Society to a church in our neighborhood on a Sabbath afternoon. It was a disgraceful play. The image was carried through the streets with a band of music, and hundreds of people ran after it with great excitement.

"Of family visits I have made 130. My time was in other ways taken up. In Catholic families I have distributed three Bibles and three New Testaments. I have also distributed 180 Tracts."

In a subsequent note the missionary says:

"My labor goes still forward. I had regular services at my two stations this past month. The attendance was not so large, on account of the great heat, as it was in the spring; but still the attendance was good.

"I have not made a change in all my services; I have preached twice in my church, and once in Covington every Sabbath, and kept the Sabbath-school in Covington open. If a good man could take that station it would be well. It is a promising field. I am willing to go still on with it. The minister there wishes that it should be continued: he said that he would raise the coming year for the support of the missionary, \$200.

"My evening services are regularly attended. Last Friday evening I preached in the tent. There was a large congregation, perhaps a thousand persons, and

all very attentive. All kinds of people were present, and among them a great many Roman Catholics. I heard from the Catholics that their priests forbid them to go into a Protestant church, but there they have freedom to go! It feels as a union tent blessed from above. May the Lord bring much good out of it!

"In a family where the man is Protestant and the woman a Roman Catholic, I wished to sell a Bible to the husband. He said, 'We have not money for a Bible.' After a long conversation, I said to the man, 'I will give you the Bible for a quarter of a dollar;' but he said, 'Not now, I have not money.' His wife listened to all that we spoke and read out of the Bible; and she said to her husband, 'If you do not want the Bible, I want it, and she went off to borrow a quarter and took the Bible. Her husband felt ashamed; but the next Sabbath I saw him in my church.

"In the next room was another mixed family, the husband a Protestant and the wife a Roman Catholic. The husband is an infidel, and did not want a Bible at all; but the woman asked me for a Bible, and I gave her one. A Roman Catholic woman, to whom I had given a New Testament two years ago, told me that she had read it very much, but a little time ago she was sick: the priest was called to see her, and she told me the priest had forbidden her to read it any more, because there is nothing written in it about the Virgin Mary. He also forbid her to send her children any more to mission Sabbath-school. After a long conversation, I left her, but with advice to read again the New Testament, and send her children again to Sabbath-school."

IRISH MISSION AT PITTSBURGH.

REV. MR. SINCLAIR.

Industrial schools closed during the hot weather—effects of those schools—the schools in New-Albany—Papal picnics—dinner and dances—Sabbath-schools—a Bible given three years ago—a conversation—the Bible hid by the

wife—bead-counting—not known or mentioned in the Bible—Bishop Young—many children in the mission-school, etc.

“Another month’s labors are come to a close. The closing of the industrial schools in Pittsburgh and Allegheny, during the hot summer months, has relieved me from much care and anxiety for the time being; but there was pleasure, yes, much pleasure, in meeting twice each week with the self-denying, earnest, and pious Christian ladies who directed these benevolent institutions, and imparted both moral and religious instruction to the children who attended upon them.

“I was often delighted in witnessing the zeal, the punctual attendance, and the earnestness with which these good ladies toiled in combining the religious and the moral with the industrial training of their little pupils. I feel the loss of those pleasant hours which I have spent with the children, in listening to their melodious voices in singing hymns, and in attending to the catechetical exercises, which formed a part of the instructions of each and all our meetings. I often wonder at the change effected on these children with respect to cleanliness, attention to the rules, and good conduct; and also the amount of religious knowledge which they have acquired. My thoughts often revert to scenes which it was my privilege to witness at these weekly meetings.

“I had, to-day, the pleasure of meeting with the Directress of the Pittsburgh Industrial School. We had some conversation in reference to that school. It will be opened so soon as the hot weather is over, and sufficient number of the ladies who have been with us return to the city. I have also had the pleasure of meeting with the Directress of the industrial school connected with the mission in New-Albany. She is a pious lady, and very much interested in the mission work of the AMERICAN AND FOREIGN CHRISTIAN UNION. I have learned from her very pleasant facts in relation to that mission which cannot but help our mission-

ary’s hands among the Irish population. Popery, with us, however, is like the evil spirit (that got possession of the lunatic) whose name was legion. Its adherents are many. Their plans and efforts to get money, their concentration, and their vigilant oversight, are so well digested, that the system is second to none other, perhaps, upon our globe.

“Pic-nics and fairs even are made the mediums for replenishing the fund-chest, and many are the quarters and dollars which are given by the falsely so-called Protestant ‘liberality’ of the day.

“That Catholic pic-nics are a source of profit to those who hold them, the following extracts from the *Pittsburgh Catholic* of July 24th, will show:

“‘The following sums have been handed to the undersigned, being the proceeds of the Orphans’ Pic-Nic held at McFarland’s Grove on the 5th of July:

From St. Bridget’s table, . . .	\$148 69
“ Mrs. Cass and Miss Murphy, 84 50	
“ Mary Stafford,	79 00
“ Mrs. Evans,	51 36
“ Mrs. Gallagher,	159 50

Total, \$523 05

“The charges in general are: Dinner, 50 cents; cotillion dance, 5 cents. I have not ascertained the charges for such beverages as lager-bier and whisky, which are in great demand upon such occasions.

“They had another pic-nic the 29th July, ‘for the benefit of the schools attached to St. John’s church,’ Birmingham, near this city. I take the following extract from the advertisement:

“‘Dinner tickets at 50 cents will be offered for sale. Those not having dinner-tickets, will be charged 10 cents for admission to the grounds.’

“*Our Sabbath-school.*—This nursery of our mission is still in a prosperous condition. Our number is increasing since the pic-nic season of our neighboring Sabbath-schools is past, and our thanksgiving-day is looming in the future distance. We have been receiving new additions to our number for the last three

Sabbaths. We are in much want of Sabbath-school papers, and a new library."

To the foregoing Mr. Sinclair subsequently added the following statement in reference to the next succeeding month, viz :

"I have been, as usually, engaged in my mission work during the month now come to a close. The weather has been exceedingly hot, but I continued still, day after day, under the scorching sun, to discharge the duties of my office in this mission-field.

"In the course of my visitation this month, I called upon a family to whom I gave a Bible three years ago. The husband asked me then for a copy of the Bible. Very soon afterwards the family left the city, and on their return I visited them; and my first inquiry was about the Bible, to ascertain whether they had preserved it or not. The woman said that she loaned it to another family that lived near them, when absent from Pittsburgh. During the time of the cholera, and indeed ever since, I have shown them a great deal of kindness. At this last visit she asked me if I could give her husband a coat and vest, remarking: 'You gave him the coat that he has worn for the last twelve months.' 'John never goes to any place of worship,' I said, 'and the Bible I gave him three years ago you have given away, and where is the benefit or encouragement to do anything more for you?'

"In reply she said, pointing to a box that was placed in a corner of the room: 'I have the Bible in that chest. I took it from John, because he would not read it silently nor privately to himself; he would go and sit in the door, and gather his neighbors around him, and argue with them as he read. Sometimes they would get angry at him. I was afraid he might bring himself into trouble—bring ill-will upon his head, and make too many and powerful enemies. If he had read the Bible for himself, and gone privately to his room, as I do when counting my

beads, I should not have hid the book from him, nor forbidden him to read it.' She then went and took the beads from another room, and placed them upon a table near by, saying: 'I use these beads, and no person is annoyed by me.' I took the beads in my hand, and said to her: 'Christ desires us to read and search the Scriptures, but he says nothing concerning beads. The apostles of Christ, who have written the New Testament, were inspired men; they said nothing about beads. The Christian church knew nothing of beads till St. Dominic introduced them into the service of the church of Rome in the twelfth century. The writers of the Bible were all inspired men. They were taught by the Holy Ghost to write what they had written; but Dominic tells us that he was instructed by the Virgin concerning the beads, and the manner of using them. Your church,' I continued, 'does to the Bible just what you have done to it. She forbids her members to read it; gives them the Dominic beads in place of the word of God, and thus she gives her children a stone instead of bread.' The poor woman was thunderstruck at hearing that neither Christ nor Peter taught anything concerning her precious rosary.

"In another family I found nothing but gross ignorance. The husband is a nominal Papist, and his wife a nominal Protestant; neither of whom goes to any place of worship. They are natives of the north of Ireland, and both can read; but they had not a book in their possession, not even a prayer-book. The wife was brought up an Episcopalian. I gave them a Bible, which they received with thankfulness. They invited me to call upon them often.

"Bishop Young, the diocessan of Erie, said to be a convert from Protestantism, has been busily engaged for the past month performing the episcopal visitations for Bishop O'Connor, the Pittsburgh diocessan. Of the doings and saying of this bishop we have heard little or nothing for some months back; but it is presumed

he is not idle in his retreat, notwithstanding his perfect silence. Popery in these days knows no idleness.

"The little girls connected with our industrial schools are very inquisitive. Whenever or wherever I meet them, the first query is, when shall the Industrial School commence? Some of our ladies who have returned home, have met with me this week, and have expressed a desire that the Pittsburgh school should soon be re-opened. It will be, most likely, by the 1st of October. The Sabbath-school children have another subject of much interest to them. They are looking forward with fond anticipation to the customary thanksgiving-day!

"We had seventy scholars present last Sabbath. The school continues to be truly interesting, both as to the attendance of pupils, as well as their progress and demeanor. We have new additions almost every Sabbath to our list. We are scarce of teachers, and to-day I have lost a most efficient one by the marriage of my daughter, who has been my tower of human strength since I have entered on this field. I do not know how to do without her aid and counsel. I expect the return of many of our teachers to the city, and then we shall be able to carry on our work with better heart.

"The number of families visited by me this month is 433; tracts distributed, 896 pages, and two Bibles. If God should grant his blessing, and give his countenance to our feeble efforts, much good may be the result. Except the Lord doth build the house, the builders labor in vain!"

IRISH MISSION IN LOUISVILLE, KENTUCKY.

REV. MR. M'DEVITT, MISSIONARY.

Bishop Spaulding's assault on public schools—he uses the newspaper press as the medium of attack—assails our mission—the ground of the assault—the schools still flourish—the mission-laborious, etc.

"We are now at the commencement of one of those annual tirades against our

public schools which Romanists are in the habit of making here, as elsewhere. M. J. Spaulding, the Romish Bishop of Louisville, has written his second letter against them, and published it in one of our daily papers. It is to be followed by several others of the same kind.

"In his second letter he has attacked our work, and to strengthen his cause with the public, (as he opines,) he has quoted from my annual report to show 'the bitter sectarianism of Protestants.'

"But the more we are thus attacked without cause, the more we are led to think that it is the work of the Holy Spirit, through the instrumentality of the word, operating and spreading among the Irish Romanists, which makes the Bishop so sensitive and so severe against the humble efforts of your missionary.

"Many a time, when reading these attacks against me in the Romish newspapers here, have I been prompted to retaliate; but after prayerfully considering the matter, I have thought of the saying of that Master whom I try to serve: 'Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you, *falsely*, for my sake.'

"Although persecution is stalking at noonday still, as it was of old, the Lord is manifesting his presence with our work in many ways. Last Sunday morning we had a larger number of children present than for months previous, although but the day before, the Bishop had made his attack upon us.

"I have been busy in laboring to collect again the children connected with our Sunday-school in Mr. Avery's factory, which was suspended for reasons already stated. We have the promise of doing much good in that destitute neighborhood, and hope that many will be gathered into the school.

"Our schools at the 'Mission House' are again growing in interest daily, and our numbers are on the increase. Our sewing-school has fully demonstrated its character for usefulness and for profit, as

well for time as for eternity. Many children are here taught the rudiments of sound morals, economy, and industry, as well as of evangelical religion, which the ladies who teach them hope will be of incalculable benefit to them when they go out to mingle with the world.

"I have made during the month four hundred visits, and distributed a large number of tracts among both children and their parents.

"Thus every department of our work seems to be blessed of the Lord, to whose name for all success be the praise evermore. Amen."

IRISH MISSION IN NEW-ALBANY, IND.

Mr. McBRIDE, who has labored at this station several years with great success, and is well known to our readers as a devoted friend of the cause, in recent communications says:—

The past month, as formerly, has been occupied in sustaining our schools and visiting from house to house, in conversation and prayer, and in administering to the wants of the poor and sick.

"The ladies connected with our sewing-school have given a vacation until the 11th of September.

"We have two weekly prayer-meetings in connection with our work. One of these is held in the house of an Irish Romanist.

"A few Catholics meet with us, and behave well. Others who are disposed to disturb us are kept at bay by the city police, who at our last meeting threatened to take one of them out of the house if he did not make less noise. We believe that their unchristian conduct will have a tendency to prove to themselves that Popery is essentially a persecuting religion.

"During the last month I made 278 visits."

In a subsequent note the missionary says:—

"Two of our schools are in a prosperous condition. The school that meets in the morning has been small for some time past. I have made during the present month about 200 visits. Our two weekly prayer-meetings are still continued."

BOOKS ON ROMANISM.

We would remind the Christian public, that the Board keep constantly on hand a supply of their valuable publications, and are ready to fill orders for them at short notice. A catalogue of them, with their respective prices, may be seen on the cover of this Magazine. They comprise a variety and large amount of authentic and reliable information, historic, statistic, and didactic, on the subject of Romanism, which, if generally diffused, could not fail to be of immense benefit to the people and the cause of evangelical religion. Churches, Sabbath-schools, and Young Men's Christian Associations would do well to procure and place these works in their libraries, for reference and general use.

On few topics do the churches now need information more than on Romanism, which like a flood is spreading over the land; and persons of wealth, we think, could not expend a portion of their funds to better advantage to the nation and the cause of pure religion, than by supplying pastors, congregations, Sunday-schools, and various moral and religious associations, with copies of these books. We commend this form of doing good, and of aiding the great work in which the Board are engaged, to all who may read these lines.

A little effort by individuals, (la-

dies or gentlemen,) in a church or neighborhood, may awaken an interest and a disposition to read concerning it, and we are sure that those who read and pray about it will find their interest growing deeper every day; for of all the evils that ever befell the nations or the church of Christ, none have been *so evil* as Romanism; and now that it is coming upon the United States like an avalanche on the vale from some Alpine

height, wisdom, prudence, patriotism, and pity, all combine to urge our citizens to make themselves thoroughly acquainted with it, that they may be prepared to guard themselves and their children against its baleful influence. Send, then, and get the books, and read and circulate them far and wide. Send to Mr. EDWARD VERNON, the General Agent, at this office, who will attend to the orders without delay.

MISCELLANEOUS.

OFFICE CORRESPONDENCE.

HOW GOOD PEOPLE VIEW OUR WORK.

An esteemed correspondent in the city of Trenton, N. J., in a letter containing *thirty dollars*, a donation from his wife to constitute a friend in Wilmington, Delaware, a Life-Member of the Society, writes :

"We both feel a deep interest in the work in which you are engaged, and heartily sympathize with you in it; and, desiring to be fellow-helpers in the diffusion of light and truth, earnestly pray that your labors may be crowned with abundant success. We read your Magazine with great interest, and frequently have occasion to rejoice together that light is breaking in various parts of your extensive field, and that God is owning and blessing your labors. Work on, brother, nor think of rest till you hear the Master's voice,—

'Servant of God, well done,
Rest from thy loved employ:
The battle's fought, the victory won,
Enter thy Master's joy.'

"Yours in Christian love,
"E. B. F.—."

An intelligent and highly esteemed lady—a daughter of a distinguished clergyman in the State of Connecti-

cut, in a letter dated the 4th of October, conveying the sad intelligence of the decease of her mother, who, as a Life-Member, had received the Magazine for a long time, says :

"I cannot forbear adding that it was to my dear mother a publication of uncommon interest, and in no employment, in the last few years of her life, when feeble health had laid her aside from active duties, do I recall her more vividly than in reading and carefully marking with her pencil articles in it which it gave her the greatest pleasure to peruse. I cannot doubt that her prayers ascended to God for a blessing upon the labors of your missionaries, for her heart was full of love for the cause of Christ, and she was eminently a praying Christian.

"Your Magazine is still read with much pleasure in the family, and occasionally at our monthly concert.

"Yours respectfully,
"M. H. L.—."

A VALUED OFFERING.

The following acceptable note, with the donation mentioned in it, was duly received. The funds given were immediately applied to the support of an important mission among Ro-

manists, where an industrial and Sunday-school of great usefulness are maintained. The donor's wish, we trust, will be realized.

"REFORM-SCHOOL, W—— M——.

July 9th. 1858.

"Enclosed I send you five dollars, which I hope may be the means of doing something to promote the cause of Christ in this wicked world by leading some souls to 'turn from the error of their ways,' and from the dominion of Satan, and flee to Him who receives all who will come in faith, and ask for the forgiveness of their sins. That many, who are now wandering far away from all truth, lost in the mazes of a false religion, may be brought to a 'knowledge of the truth as it is in Jesus,' by the efforts of your 'UNION,' is the prayer of

"A FRIEND."

A FRIEND'S ESTIMATE.

"EDWARD VERNON, Esq.

"DEAR SIR :—Enclosed find five dollars for the cause of the AMERICAN AND FOREIGN CHRISTIAN UNION.

"I read with increased interest of your progress, and I often feel and express the conviction that your Society is doing more good than any other at the present day.

"With prayers for God's Spirit to enlighten and guide all your deliberations, I remain truly yours, O. S——."

We are obliged to our friend for his high estimate of the usefulness of our Society, and for his aid in sustaining its operations. We do not say that it is doing *more* good than any other, but we think its agency of primary importance, and its value to the cause of evangelical religion *not* second to any. Until Christendom is reformed—the errors, idolatries, blasphemies, and corruptions of the 'man of sin' are removed—the greatest obstacle to the triumph of the Gospel remains. We labor to remove that

obstacle. When done, the remaining service may be quickly effected.

"DEGRAW vs. FITZPATRICK"— A WILL CASE—ARCHBISHOP HUGHES.

Since our last issue was put to press, the Hon. Judge Ingraham, of the Supreme Court of this State, gave a decision in the case of *Degraw vs. Fitzpatrick*, in which a bequest made by Fitzpatrick to the Roman Catholic church was held to be void, because of uncertainty. Thereupon Archbishop Hughes published in the *Courier* of this city the remarkable letter which we shall presently submit.

Of the intention of the writer we have nothing to say; but we regret to see him pursue measures which are adapted, as this letter is, to give false impressions, to prejudice the masses of the Roman Catholic people against our courts of justice, and to stir up their ill feelings by inducing a belief that their rights will not be protected, their property will not be allowed to be used as in their last will they may direct, if, according to the usage of their church, it is appropriated by them "*for the good of their souls.*"

Now we say we regret to see the Archbishop doing these things, and especially in the present connection, for the Judge did not decide the bequest to be void because the testator had used the words, "*for the good of his soul,*" as one is led to suppose from the language of the letter.

The bequest was declared void, because it was given to a body that was unknown to our laws. It was made to the Roman Catholic church. But the Roman Catholic church, *as such*, has no existence before our laws.

If the testator had given the bequest to any individual, congregation, or association known to the laws, it would have been held valid, and no matter how "superstitious" or unreal the object which he sought was, no matter how often he might have used the words "*for the good of his soul*," the bequest would have been valid, and have been secured by the laws to the purposes specified. But we submit the letter, and our readers will judge of it and its author for themselves. Here it is :

"The object of my soliciting a space in your columns, is to state that I have not entered or authorized any proceeding of a legal character in the case referred to. That so far as I know, the suit has been brought on by the executors, with a view to discharge legally their own obligation. That I have no fault to find with the decision of the honorable Judge who decided the question submitted to him by the executors. That I know nothing, or but very little, of the testator, or of his heirs. That his fortune, whatever it might have been, could not tempt me to do anything which I should think unjust, or unlawful, or dishonorable. That in making his will, I think he committed a great blunder, so far as his own intention was to be carried out in using the words '*for the good of his soul*.' That his lawyer should have undeceived him in regard to any such superstitious allusion, (it being rational to suppose that the said lawyer was bound to eliminate everything calculated to vitiate the poor man's intention under our laws, and under the almost certain decisions of our judiciary.)

"This is the nineteenth century; and it is almost out of the question for a man, in disposing of his own property, to allude, especially in direct terms, to anything '*for the good of his soul*.' It is true that his will could not take effect until after his death, and it is equally true that after his death the property which he left could be of no use to his body. It might be

(according to Catholic belief) to his soul. But legislation and judicial interpretation have taken sufficient precautions against any such superstitious allusion.

"I have no doubt that in a general sense legislation is just, and in the present instance I am convinced that the honorable Judge who decided the case, decided it both according to law and according to what law makes to be equity.

"I could not, however, express in terms sufficiently energetic my utter contempt for any bequest or legacy which might come either to me personally, or to the Orphan Asylum, or to the Sisters of the Good Shepherd, or indeed to any charitable institution in my diocese, which could involve, directly or indirectly, a reproach or a meanness on the recipient, or on the Catholic name.

"† JOHN, *Archbishop of New-York.*"

THE BANISHED SWEDISH WOMEN—AGAIN.

Our readers will remember that in the August number of the Magazine we called attention to the intolerance of the Swedish Government, in the banishment of six women, its lawful subjects, for having left the national church and joined the Roman Catholics.

We then expressed our disapprobation of the act, and the hope that the voice of the Christian world would be so heard in Sweden on the subject that the banished would be immediately recalled. Our views were in accordance with the views of Protestants generally, and we are happy to know that our friends in England and on the continent of Europe have not been inactive, but have taken measures designed to bring their sense of the case before his majesty the King of Sweden, and respectfully to ask the reversal of the action of the court.

On many accounts it would have been pleasant to have united with our English brethren in a memorial which they propose to send to the Swedish throne about the time of this writing, (October 8th,) but it was impracticable from the lateness of the day at which their request for such union was received by us. Americans will therefore present their memorial to his majesty by themselves alone.

We here submit a copy of the memorial which has been prepared, copies of which are now circulating in different places for signatures, with a request that those who approve of it, and desire to have their names appended, will forward them to us by mail on or before the 15th of November instant, stating, for the information of the Committee having charge of the matter, the residence, official position in National or State government, the churches, literary, or religious institutions, the profession or employment of the signer. Those thus received, by that time may be transferred to the list that will be forwarded to Sweden.

Memorial to His Majesty, the King of Sweden.

The undersigned, belonging to various branches of the Protestant Church in the United States, respectfully beg leave to present to your Majesty the following Memorial:

The undersigned have learned with great regret that several persons have recently been sentenced by the Courts of Sweden to exile, for having abandoned the faith of the National Church of that country, and embraced the doctrines and worship of the Church of Rome. And fur-

ther, that persons who have quit the National Church and adopted the principles of the Baptists, though decided Protestants and peaceable citizens, have been exposed to much vexatious oppression, and even persecution, within the last few years.

The undersigned have been informed that the laws under which these acts, so contrary to the fundamental principle of Protestantism and to sound political policy, were made in the age of the Reformation and at a time when Sweden was but just delivered from the yoke of Rome, and was struggling to maintain her newly-acquired freedom, and they are fully prepared to appreciate that fact. But now that the Swedish nation has been more universally Protestant for nearly three centuries than any other nation in the world, the undersigned would express the hope that all such laws will be abrogated, and that thus a pretext may be taken away which Rome and her advocates employ to justify her intolerance towards Protestants in all those Papal lands in which her influence is supreme.

The undersigned avail themselves of the occasion to say, that after an experience running through the greater portion of a century, the people as well as the Government of these United States are ready to bear testimony, both unanimous and emphatic, in favor of entire religious liberty. In no one principle of public economy as a nation are American Christians more completely of one opinion. And although no country in the world is more exposed to the evils as well as to the benefits of immigration, and we receive

every year emigrants from every country in Europe excepting Turkey, and among them many thousands of Romanists, we feel confident that Protestantism will maintain the ascendancy which it has hitherto done; for we are sure that in the conflict between truth and error, with the blessing of the Savior upon the efforts of his people, the issue cannot be doubtful. In this respect the situation of Sweden is widely and happily different. With a population eminently homogeneous and Protestant, and exposed to no perils from immigration, she has nothing to fear from Romanism, whose progress can never be great, even if entire religious liberty should be granted, unless the Protestants of that country should prove unfaithful to their great trust of diffusing and maintaining the Gospel by all the means which are adapted to its nature.

The undersigned will not close this memorial without saying that the people of these United States have ever entertained sentiments of profound respect for the Swedish nation. The very best relations have ever subsisted between the two Governments. In several of our newer States tens of thousands of emigrants from Sweden and Norway have within the last few years found a home, and are highly esteemed for their industry and their virtues. Nor can they forget that the great Gustavus Adolphus projected the planting of a Swedish colony on the banks of the Delaware, which should serve as an abode for oppressed Protestants of all portions of Europe who might need such an asylum; and one of his last dispatches, just before the fatal battle of Lutzen, is

said to relate to that cherished object.

Nor are the undersigned ignorant of the enlightened sentiments of your Majesty on the subject to which this Memorial relates, nor of those of your illustrious father, the late Bernadotte. And it is their prayer that it may please God to restore your Majesty's health, that your reign may long continue to be a blessing to Sweden and Norway, and that when it pleases God to call you away from these scenes, you may be succeeded by a Prince who will pursue the same enlightened course which your Majesty has done.

HOW ROME SILENCES HER OP- PONENTS WHEN SHE HAS THE POWER.

At the last session of the Communal Council of Ypres, Mr. Vandenpeereboom informed the Council that an extremely important document had been discovered in the archives. Mr. E. Guinet, in an article upon Philip of Marnix, Lord of St. Aldegonde, had said that the Duke of Alva ordered the tongues of heretics to be pierced with a heated iron, in order, as it was said in the order written and signed with his hand, that they might not be able to blaspheme. This historical fact was disputed. An authentic document has been found in the archives of Ypres, written and signed with the Duke's own hand, giving this order in regard to a heretic whom they were going to execute. The document was exhibited in a conference of the Artists' Circle, in Antwerp.

FATHER CHINIQUEY.

Our readers have probably heard of this Roman priest, formerly famous for his efforts to promote the reformation in the drinking habits of the Canadians. Some years since, he took a colony of Canadians to St. Ann, in Illinois. He has become very troublesome to the Canadian bishop by asserting some of his rights as a man and a pastor, in opposition to the absolute despotism of his church.

He has asserted some very Protestant

truths, and with a fervid eloquence which has echoed among the flocks in Canada rather painfully to their keeper. It began in the avaricious measures of Bishop O'Regan. It reached the point of excommunication for Chiniquy and his flock. Bishop Smith was sent to take the place of O'Regan. He sent one of his officials to force Chiniquy and his flock to submission. The scene was full of interest. More than two thousand persons were present. The discourse contained nothing but an exhortation to submission.

When it was finished, the bishop was about to leave the platform. But the people insisted on hearing his reasons for the course he wished them to pursue. He replied: "I will not hear a word from you." Paul says: "I speak to you as to wise men, judge ye what I say." But Roman bishops do not agree with Paul.

Sheriff Burns interfered and remarked, "Since the people have listened to you, you ought to hear them." "Not a word will I hear," was the reply. Mr. Chiniquy then addressed the people thus:

"In the name of God, let him go without injury," (for the people were indignant enough to do him violence.) "Is it not glorious to see this enemy of your honor and your soul shamefully fleeing before you? He accuses you, he condemns you, without permitting a word of explanation or defense. This denial of justice and honesty justly outrages you, but are you not satisfied with seeing this evidence that God thus stands by justice? Can you not now bless God that he permits you to separate yourselves from such men? His precipitate flight shows at once your strength and his weakness. Let him go, then, sufficiently punished by his own fear."

As soon as the Bishop left the house, Mr. Béchard made an eloquent exposition of the new position into which the tyrannical acts of the bishop had placed them. He closed his address thus: "All hail, St. Ann, the sepulchre of episcopal tyranny!" This was echoed several times by the people.

This is an important movement, an example very apt to be contagious in this land. When their bishop enjoined: "Will you submit to my authority if I take off your excommunication?" The people cried in mass, "No, we would rather be schismatics than be your slaves: it is better to follow the word of God than that of the bishop." [Com.

NEW-YORK GENERAL ASSOCIATION.

The General Association of New-York, (Congregational,) at their session in Rochester in September last, adopted the following resolution, viz:

"Resolved, That this Association hears with deep interest of the increasingly important openings for evangelical missionary labor in the nominally Christian world, and rejoices in the success with which God has crowned the labors of the AMERICAN AND FOREIGN CHRISTIAN UNION, both here and in other lands; and we now repeat our commendation of this Society to the prayers and pecuniary aid of the churches connected with the Association; advising that whether called upon by an agent of this Society or not, they make regular and liberal contributions to its treasury."

BOOK NOTICES.

SPURGEON'S GEMS, being Brilliant Passages from the Discourses of the Rev. C. H. Spurgeon. New-York: Sheldon, Blakeman & Co. Boston: Gould & Lincoln. Richmond: T. J. Starke. 1858. 12mo. pp. 360.

This volume is what its title-page represents it to be. The topics introduced are numerous, the passages are uniformly short; and while they serve to show the turn of the author's mind and the secret of his great power over his audiences, they are evangelical, and adapted to profit as well as to please the reader.

GLIMPSES OF JESUS, OR CHRIST EXALTED IN THE AFFECTIONS OF HIS PEOPLE. By W. P. Balforn. Pp. 259, 18mo.

This little volume, published by the same house, is worthy of perusal. Its object is to exalt Christ in the affections of his people, and to attract all to him. It begins with his birth, and follows him through his earthly life to his ascension to his throne in the heavens. It is a valuable book, and will be found a helper in the way of life to those who read it with a proper spirit.

THE REASON WHY. A Careful Collection of Many Hundreds of Reasons for things which, though generally believed, are imperfectly understood. A book of condensed scientific knowledge for the million. By the author of "Inquire Within." New-York: Dick & Fitzgerald, Publishers, No. 18 Ann-street.

This is a 12mo volume of about 350 pages. It is made up of questions and answers. There are between thirteen and fourteen hundred questions with their answers. "It comprehends a familiar explanation of many subjects

which occupy a large space in the philosophy of nature, relating to air, animals, atmosphere, caloric, chemistry, ventilation, materia medica, meteorology, acoustics, electricity, light, zoology, etc."

The more we have examined this book, the more have we been interested. It is emphatically "the book for the million." It would be a most valuable school-book, and as such we would commend it to the consideration of teachers.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF SEPTEMBER TO THE 1st OF OCTOBER, 1858.

MAINE.

Bangor.	Wm. H. Hyde,	1 00
Portland.	State-street Church, to make Wm. Oxnard a L. M.	38 58
Gorham.	Congregational Church,	14 00
Limerick.	Mrs. H. Eastman, in full of L. M. for Mrs. H. E. Fogg,	10 00
Keene.	Cong'l Church, in part,	27 37

NEW-HAMPSHIRE.

Bedford.	Presbyterian Church,	14 47
Wenoeshie.	Congregational Church,	4 30
West Milton.	Union Church,	6 76

VERMONT.

Derby Centre.	Cong. Ch., \$8; J. Fraser, \$5,	13 00
Sunderland.	Cong'l Ch., to make Mrs. Sam'l Dunlap and the Sabbath-school L. M.'s,	62 77
Williamstown.	Cong'l Church, in full,	15 29
So. Deerfield.	Monument Church,	14 00
Bernardstown.	Orthodox Cong'l Church,	2 00

MASSACHUSETTS.

Pittsfield.	A Friend,	1 00
Andover.	Society of Inq'y, Phillip's Aca'my,	6 25
Boston.	A friend,	2 00
Frammingham.	Hollis Evangelical Congregational Church, to make Dea. Eben Eaton a L. M.,	30 00
Newton.	Centre Congregational Ch., in full to make Nathan Trowbridge and Gilbert R. Brackett L. M.'s,	48 10
Marblehead.	1st Congregational Church,	17 00
Holden.	Congregational Church,	11 76
Worthington.	Cong'l Ch., Jno. Adams, Esq., in part, L. M., \$5; others, to make Rev. Jno. H. Bisbee a L. M. \$31,	36 00
Newburyport.	Jas. Caldwell,	1 25
"	North Church,	10 35
"	Whitefield Ch., in full to make Rev. Sam'l J. Spalding L. M.,	14 00
North Abington.	Congregational Church,	9 32
Westminster.	Cong'l Church, in full to make Rev. Marcus Ames L. M.,	11 06
Harvard.	Mrs. Jemima Barnard,	5 00
Middleboro.	Central Congregational Church,	10 25
Lenox.	Congregational Church and Society,	12 60

CONNECTICUT.

East Hartford.	Cong'l Church,	46 00
Norwich.	Main-street Church,	34 00
"	2d Cong'l Church,	85 00
Plymouth.	Cong'l Church, per E. W. Root,	18 63
Stonington.	2d Congregational Church, bal. per Rev. W. Clift,	16 60

Fairfield.	Cong'l Ch., by S. A. Nichols, Tr.,	65 69
Mansfield Centre.	Four Friends, by Z. Storrs,	12 00
Waterbury.	1st Soc'y, per A. Townsend, Tr.,	28 53
Watertown.	Congregational Church, by Rev. George P. Prudden,	68 79
Winchester.	Congregational Church and Society, per E. F. Blake, Treas,	19 00
Darius.	Congregational Church,	20 02
"	Methodist Episcopal Church,	2 21
Bedford.	M. E. Church, in part, to make Rev. J. W. Jones a L. M.,	11 80
Torrington.	Congregational Church, by Miss Phebe Beach,	3 00

NEW-YORK.

New-York City.	W. S. Gilman, Esq.,	30 00
"	Jos. McKee, Jr., for Home Field, \$3; for the Waldenses, \$5,	8 00
Clarkstown.	Ref'd D. Ch., Rev. P. J. Quick,	21 25
Salem.	Andrew Anderson,	5 00
Brooklyn.	1st Presbyterian Church, in part, Ch. of the Pilgrims, A. Woodruff, add for the E. Soc'y in France,	74 25
So. Armenia.	Presbyterian Church,	50 00
Saugerties.	Dutch Reformed Church, to make Rev. J. Elmendorf a L. M.,	37 54
"	Rev. William Lockwood, \$1; a Friend, Soc.,	1 50
"	Methodist Episcopal Church,	7 81
"	Proceeds of Lecture,	18 26
Amsterdam.	Presbyterian Church,	40 00
"	Baptist Church, in part, to make Rev. Reuben Winegar a L. M.,	9 15
North Amsterdam.	Methodist Episcopal Ch.,	5 13
Coatesbane.	Dutch Reformed School-House,	9 50
Middletown.	Baptist Church, through A. A. Broomley,	10 00
"	Presbyterian Church, add.,	41 23
Clinton.	Congregational Church, through J. S. Cook,	22 92
Stockholm.	Hiram Hulburd,	10 00
Blackwell's Island.	Jno. Rohner,	5 00
Huron.	Presbyterian Church, add. by Rev. L. M. Shepard,	2 50
North Granville.		6 75
Middle Granville.	On L. M. for Rev. A. B. Swift,	8 79
Newport.	Balance,	5 00
Coventry.		12 76
Cape Vincent.		10 66
Boonville.		3 25
Neriden.	Rev. S. S. Goss,	1 00
Haverstraw.	1st Presbyterian Church,	19 00
"	Central Presbyterian Church,	24 32
Ithaca.	Presbyterian Church,	43 45
Corning.	Presbyterian Church,	27 00
Painted Post.	Presbyterian Church,	10 40

NEW-JERSEY.

Newark. 1st Presbyterian Church, . . .	103 26
Chester. Congregational Church, . . .	19 21
Jersey City. 2d Presbyterian Church, add. of L. D. for Rev. Mr. Hoover, . . .	43 84
Paterson. Mrs. C. B. Atterbury, \$10; a Meth- odist, \$2, . . .	12 00
Trenton. Mrs. E. C. Fuller, to make Rev. Wm. C. Roberts, of Wilmington, Del., a L. M., . . .	30 00

PENNSYLVANIA.

Philadelphia. Mrs. Ellen G. Steel, in part for L. M., . . .	10 00
" Individuals, . . .	3 50
" Central Presbyterian Church, Northern Liberties, add., . . .	11 00
" Church of the Covenant, . . .	23 25
" Individuals, and pulpit supplies, . . .	23 00
Wallace. West Noutmeal Presbyterian Ch., . . .	15 75
N. and S. Hampton. Ref'd D. Ch. for L. M. of Jas. Richardson, . . .	30 00
Port Carbon. Union Col. from O. S. Presb. and Methodist Churches, . . .	7 30
Pottsville. Methodist Epis. Church, to make Rev. Henry E. Gilroy a L. M., . . .	30 00
" Union Meeting, . . .	34 79

DELAWARE.

Wilmington. Rev. N. Patterson, . . .	3 00
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KENTUCKY.

Louisville. St. Paul's Protestant Episcopal Church, add. and in full to make Rev. F. M. Whittle L. M., . . .	2 00
" German Evan. Lutheran Church, . . .	2 45
Lexington. Cong. M. E. Ch. in part to make Rev. S. L. Adams, M.D., a L. M., . . .	26 20

MISSOURI.

Newtown. N. School Individuals, . . .	9 95
Reynolds. Mr. Heron, . . .	1 00
Delphi. Collections, . . .	4 80
St. Louis. 2d Presbyterian Church, E. Smith, 1st Presb. Church, Mr. Collins, . . .	5 00

ILLINOIS.

Springfield. Jos. Thayer, in part to make his son, Rev. E. W. Thayer, a L. D., . . .	50 00
Lisbon. Congregational Church, \$4 23; Rev. Calvin Bushnell, \$9, . . .	13 23
Morris. Cong'l Church, to make Hon. J. N. Reading L. M., . . .	30 86
Quincy. 1st Cong. Church, . . .	8 00

INDIANA.

Rob Roy. New School Presbyterian Church, . . .	18 25
Cole Creek. Old School Presbyterian Ch., . . .	1 80
Worthington. J. L. Plumb, \$5; George Start, \$2 50; Mr. Blount, \$2 50, . . .	10 00
Scaffold Prairie. Three Brothers, \$3; a Friend, \$2, . . .	5 00
Greencastle. J. A. Lavager, . . .	1 00
" Rev. J. M. Sadd, add. for L. M. of Mrs. L. S. Cowgill, . . .	2 50
" A Friend, . . .	39
Vandalia. Additional, . . .	25

Monticello. Individuals, in part to make Rev. Dr. Neal a L. M., . . .	10 45
North Madison. Presbyterian Church, . . .	8 08
New-Albany. 2d Presbyterian Church, . . .	46 30
" Centenary Methodist Episcopal Church, Dr. Snively, . . .	2 00
" Robert's Chapel, Jas. Pearce, \$5; M. Johnston, \$2, . . .	7 00
" United Brethren's Church, W. Logan, \$5; others, \$11, . . .	16 00
Madison. 2d Presbyterian Church, in part, and which makes Hon. J. Sull- man L. M., . . .	50 27

OHIO.

Cincinnati. 1st German Presbyterian Ch., per Rev. G. W. Winnes, . . .	10 00
Lodi. Congregational Church add. for L. M. of Rev. Q. A. Bosworth, . . .	4 90
Chatham. Congregational Church, in part of L. M. for its Sabbath-school, . . .	10 45
Cleveland. 1st Presbyterian Church, add. N. C. Winslow, . . .	1 00
" 2d Presb. Ch., to make Sam'l H. Mather, Esq., a L. M., \$35 75; Dr. E. F. Gaylord, for L. M., \$3; Mrs. H. W. Clark, for L. M., \$5; Jas. Bennet, Esq., for L. M., \$5; others, \$10, . . .	58 75
Kingsville. Baptist Church, in part of L. M. for Rev. G. E. Hatch, . . .	1 87
" Presb. Church, in part, of L. M. for Rev. Horace W. Palmer, . . .	3 45
Jefferson. Deacon J. Whitman, \$1; William Hendry, \$1, . . .	2 00
Freedom. Congregational Church, add. Henry Kellogg, for L. M., . . .	5 00
Brooklyn. Rev. S. G. Clark, in part of L. M. for Rev. Jno. B. Allen, . . .	2 00
Oberlin. B. H. Stevens, \$1; Dr. Palmer, \$1, Painsville. Presbyterian Church, in part of L. M. for its Sabbath-school, . . .	10 78
" Episcopal Church, . . .	3 25
Atwater. Additional, . . .	50
Cincinnati. 7th-st. Cong'l Ch., in full of L. M.'s for Jos. Baldwin, Jno. Pollock, and Edmund A. Truax, Esqs., . . .	5 00
Hopewell. United Presbyterian Church, ad- ditional and in full of L. M.'s for Dr. Sloan, and Hugh Maquisten, . . .	3 00
Bloomingsburgh. Pres. Church, to make Wm. Pinkerton, Esq., L. M., \$59 85, and Geo. Stewart, \$10, in part L. M., . . .	69 85
Washington. Presbyterian Ch., Jas. Allen, . . .	5 00
Hamilton. Presby't'n Church, which makes Rev. Wm. McMillan L. M., . . .	55 46
" Union Meeting of Lutheran and Baptist Churches, . . .	8 48

MICHIGAN.

Detroit. R. W. King, add. for L. M., . . .	2 50
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TEXAS.

Lavaca. F. Beaumont, in part of L. M. for Mrs. Harriet N. Beaumont, . . .	10 00
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